

BANNER OF PROGRESS.

VOL. I.

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NO. 24.

LITERARY.

The Last Kiss.

The last kiss you gave me,
When bidding adieu,
Lest yet warm on my lips,
While I still think of you;
And though it is Monday,
Only one day since Sunday,
Yet still I am longing
To see somebody—somebody!

The warm grasp of the hand
Can in no way compare
With the strength of a kiss,
If love places it there;
For though it is Monday,
Only one day since Sunday,
Yet still I am longing
To see somebody—somebody!

Though a kiss oft betrays—
Now, pray do not start!
For the last one you gave me
Came right from your heart;
So, if it is Monday,
Only one day since Sunday,
Yet still I am longing
To see somebody—somebody!

Yes, 'twas right from your heart,
And in love it was meant!
At least I believe it,
And so now I'm content;
And though it is Monday,
Only one day since Sunday,
Yet still I am longing
To see somebody—somebody!

On the deck of the boat
I am thinking of home;
Though many are with me,
Yet my heart is alone;
Although it is Monday,
Only one day since Sunday,
Yet still I am longing
To see somebody—somebody!

Be it ever so pleasant
At home or abroad,
If somebody's absent,
I'm all alone;
And if 'twere any Monday,
And never came Sunday,
I should certainly die
To see somebody—somebody!

writers never supposed that A D A M and J S E (vulgarly, Adam and Eve) could by any possibility have been of any other than of the white type—in short, Hebrews, Abrahamides, like themselves, these aforesaid writers. We find, therefore, notwithstanding the exalted claims vouchsafed for the Bible as plenary inspiration, that it cannot bear the light of free criticism, but, like all else of mere pretence, withers under the scrutiny of close investigation, aided by the presence of sound reason. It may not be considered altogether labor lost to show, that, since the English version was issued under the broad patronage of King James, liberties have been taken with the Bible of a character quite unwarranted, and greatly at variance with the notion that those persons who have tampered with it had any sort of conception that the book was from plenary inspiration, in the sense claimed for it by theologians and creed-bound dogmatists. "When the King James Bible made its appearance in 1611-13 in its English dress, it was a vastly different affair in matter and general appearance from what we see it at present. An original copy is to be found in the British Museum, in which is contained a memorandum by the Rev. Dr. Horne, to the effect that the title pages are of the primary edition of the year 1611, but that the rest appertains to that of 1613. The whole folio is printed in black-letter. Its frontispieces are said to be literary gems, portraying the symbolism of Europe's then existing age of astrological-theological emblems. The title-page of the Old Testament is embellished by vignettes, among which figure the Lion, Man, Bull, and Eagle; ancient signs for the solstices and equinoxes. Moses is represented as in Michel Angelo's statue, with his characteristic horns, according to the Hebrew Vulgate Exodus, chapter 34, verses 29, 30, 35. The zodiacal-heraldic arms of the twelve tribes of Israel are also preserved; together with a variety of other symbols, archaeologically precious. That of the New Testament is still more curious, inasmuch as it exhibits the esoteric transmission (perceived even as late as at that time by learned reformers in England) of certain antique symbolisms of Hebrew Scriptures into those of the Orientalized Greeks or Hellenized Jews. The four substantial and equinoctial signs of the four seasons remain, but are now attached to the figures of the four Evangelists; while the zodiacal-heraldic arms of the twelve sons of Jacob, (Genesis, chapter 49, v. 1 and 28), whence the twelve Tribes of Israel, lie parallel with and officiate as pendants to the twelve Apostles, each with his symbolical relation to the twelve months of the year, etc.; the whole, indeed, saving its uncouth artistic execution, so vividly solar and astral in conception, as to betray that primeval Egypto-Chaldaic source, whence students of hieroglyphical and cuneiform monuments, exhumed and translated more than two centuries subsequently to the publication of our English *editio princeps*, now know that the types of this imagery are derived. The reader, who seeks throughout our modern editions in vain for the once-consecrated embellishments of ages past, may now perceive that we are not altogether ill-advised when hinting that great liberties have been taken with the authorized English Bible between A. D. 1611, era of its first promulgation, and those copies ostensibly represented at the present time to be its lineal and unmutated offspring. Theologically, however, these variants through omission or commission are not of the same importance as they seem to be archaeologically, nor need we dwell upon them now. The accuracy of this English version, and its fidelity to the original Hebrew and Greek MSS., must rest upon the opinion we can form of its translators, legalized by the royal seal and confirmed by an act of Parliament."

THE NEED OF A NEW RELIGION.

NUMBER ONE.

The religious development of our time is far in the rear of politics, science, art, literature, and the general intelligence of the people. While they have gone forward, rapidly borne on the flood-tide of modern progress, religion has been held in check by the chains thrown around it, composed of the creeds and dogmas of the Church, forged in a dark and barbarous age, and riveted by the doctrine, ever dear to the sectarian, of the authoritative inspiration of Scripture. The universal complaint of the clergy, of the general tendency to skepticism, is but a tacit acknowledgment that the independent thinkers of the time do not receive the Church theology; and in these days of public schools and daily papers, the steps between the leading thinkers and the general public are soon taken. The misfortune of the Church is, that the people are right and she is wrong. She cherishes, with the tenacious grip of a drowning man, the falsities in her basic principles and belief. Thus the Church, whose office it is to quicken the conscience and cultivate the moral faculties of humanity, is shorn of her power by reason of the rottenness vigilantly guarded, at the very foundation of her superstructure. For this state of things the Church was not in fault in her inception. She was established according to the best light of her saintly founders, and has done her part to bring forward humanity to its present intellectual and moral status. Although as well adapted as was to be expected to the needs of the age of her inception, the Church did not possess those powers of expansion necessary to adapt her to those needs of mankind which nearly twenty centuries of progress have developed. The Church takes her iron-bedecked theology to savages in their primeval forests, and, if too long, they must be stretched to its length; and if the most enlightened nations have outgrown its unyielding limits,

they must be cramped thereto, even at the expense of destroying Nature's fair proportions. For this crime against humanity the prevalent religion is doomed to pass away in the onward progress of the future, and be replaced by a system of religion which, in its belief, in its order of public exercises, and in its institutions, shall be adapted to the needs of the American people, and command their profound convictions of the truth of its fundamentals. It can but exert a very unfavorable effect on the morals of a people, when the principles of progressive science are found to conflict with the cherished dogmas of religion; and when the most candid and reflecting youths, during their educational course, are forced to conclusions at variance with dogmas taught in the sacred name of religion. These cases are probably the rule rather than the exception.

It may be well to give here a brief statement of the popular theology of the more orthodox churches. I shall not quote from the confessions of faith, or the standard of belief held by any particular church. Such quotations would be too extended, and it is confidently believed would not be more favorable to the Church than this condensed statement. I would state the current theology thus:

The Bible, excluding the Apocrypha, was given by inspiration of God, to be a perfect rule of religious faith and practice, to all subsequent generations of men on this earth. God created the world, including the earth, sun, moon, and starry firmament, in six days, and rested on the seventh. He created the female from a rib taken from the side of the male. Satan, God's mortal enemy, in the guise of a serpent, enticed Eve to partake of certain forbidden fruit, and also to give to her husband; by which inconsiderate act the whole race became cursed by moral depravity—an inherent tendency to vice and dereliction. Matters went on as might have been expected for the space of about four thousand years, when, as a partial remedy of the unhappy state of affairs, God, the universal Father, gave his Son, the second person in the Deity trinity, who, begotten of the Holy Ghost or third person of the trinity, and born of the Virgin Mary, assumed the human form, lived the life of a reformer, submitted to an ignominious death, whereby Divine vengeance or justice was satisfied, and a sinking fund of supererogation or virtue created, sufficient to cancel the debt created in all mankind by the aforesaid depravity and the voluntary sins resulting therefrom. That this vicarious atonement, or sinking fund, can only be drawn upon by each individual on certain conditions, one of which is, the belief of, or assent of the intellect to, certain propositions. That to effect this, the Holy Ghost was given to influence people to accept the terms of pardon, and also to counteract the aforesaid depravity by a moral regeneration, by which the subject is ticketed for heaven, some sects say without fail, others say on condition of perseverance to the end of life. That all who do not comply with the condition and avail themselves of this vicarious suffering, or substituted virtue, no matter how moral and philanthropic their lives, are, at death, turned over to Satan and his imps, to be tormented endlessly in literal or figurative fire and brimstone; and that this punishment is absolutely without mitigation and without end. This latter doctrine, without a shadow of foundation in the analogies of nature—alike derogatory to God and degrading to man—is abandoned by some of the more progressed but smaller sects; and for this step in the right direction they were cast out of the pale of orthodox fellowship by the more Pharisaic sects.

I say it not trivially, irreverently, or maliciously, but as a fact of solemn import, that this body of Divinity—this Church Theology—is as far from the profound reasoning, the scientific research, and the common sense of the American people of today, as are the Polytheistic systems of later Greece or early Rome; for they all along acknowledged one sovereign Omnipotent Deity. (*Cudworth's Intellectual Philosophy*.) A man of the people, in full sympathy with their intellectual and spiritual life, told me he did not think one in ten really believed the foundation dogmas of popular theology, although many were under the influence of ideas and conditions which are their logical outgrowth, and from which they know not how to escape, or to substitute such as will better meet their religious needs.

SPIRITUALISM.

NUMBER TWO.

The disposition to pry into the hidden, the mysterious or forbidden, seems to be a very essential attribute of human nature; so much has this been observed, that it has become universally proverbial, and is the foundation of many curious tales. Where is the child who has not sympathized with the unfortunate wife of Blue Beard, in her distress, brought about by not being able to resist the temptation of peeping into the one forbidden room? We have all heard of Eve's curiosity—her daring act in the pursuit of knowledge, and its mournful consequences. The Arabian Nights Entertainments, too, are full of such stories; every one remembers Habbib, and the wonderful perils he had to encounter and overcome, in his determina-

tion to penetrate the bowels of the earth, to the rooms which contained the treasures of magic and power of the great Solomon. To the Mrs. Blue Beards, Eves, and Habbibs of fable, history adds the names of many ever-to-be-remembered noble men and women, who, in every age, have despised the obstacles which forbid the acquisition of knowledge, whether they consisted in superstitious ignorance and bigotry, or in the natural difficulties which oppose every one who attempts to penetrate into and expose Nature's well guarded secrets, which declare there is no royal road to knowledge. Those are the "genii, and frightful monsters" of fable, who guard the caverns where Nature's treasures lie, and the enemies the student who learns of Nature must encounter, if he, like a true knight errant, be faithful to the duties he thus imposes upon himself; and being sacrificed to these monsters, the names of such are held afterwards in remembrance by a grateful world. Galileo, Luther, Columbus, Watt, Franklin, and Paine, are the representatives of a class of men who have explored untrod and forbidden paths in heaven above, in the earth beneath, and in the water underneath the earth, and revealed secrets, which priests, in their ignorance or bigotry, said only belonged to the Lord; men who dared to be wise above what is written, and are deservedly immortalized in the world's memory.

To this never-to-be-satisfied thirst for knowledge, this inherent curiosity of our natures, we are also indebted for our ideas of Spiritualism, in all its varied forms and phases.

The savage mind, observing the operations of Nature, it is natural to suppose, judging from his own power of action, would readily conclude that supernatural beings, genii, or spirits, were the operators—like

"The poor Indian, whose untutored mind
Sees God in clouds, or hears him in the wind."

In the storm and thunder was heard the voice of the gods, and the earth quaked at their presence; they controlled the elements; and pestilence, war, and every ill that flesh is heir to, were obedient to their command. It became policy, if nothing more, to propitiate such dangerous beings, and mediators became a necessity, to offer gifts and incense to the incensed gods, to propitiate them, and know their will. Of course those mediators, or "mediums," soon learned to monopolize the business, and established orders of priesthood. Perhaps, of these, the Jewish was the most exclusive.

In the Hebrew of last week, there is an article, headed, "Is Spiritualism consistent with the Jewish Religion?" Of course it is not. Every well-informed Spiritualist knows that unrestricted communion with the spirit world was forbidden by the laws of Moses on pain of death; he is well aware that, according to Jewish law, he is worthy of death for interfering with the patent rights granted by Moses to the Levitical priesthood, giving them the right-of-way to heaven, with power to impose a toll on all who travel that way. It was superfluous, on the Hebrew's part, to quote Lev. ix. 31; xx. 6; Deut. xviii. 10, 11. I wonder if our Hebrew friends regard the following sample passages with equal reverence: Deut. xvii. 2-7, 12; xxi. 10-14; xxii. 5-12; xxiii. 12-14. So many years' sojourning in the land of the stranger ought to teach the Israelite liberality, tolerance in religious belief; after having undergone so many centuries of bitter persecution for opinion's sake, he ought to feel, by this time, that it is very wrong to put to death those who commune with the spirit world in a way different from that prescribed by Moses. We may congratulate ourselves upon the abject, helpless political condition of the Hebrews as a nation; for if they had the power, not a Spiritualist, a medium, or a witch would be left in the land; nor a Christian either, for that matter; and as for philosophers and infidels, to kill them would be a mercy and a duty.

The Hebrew very complacently informs us that "the secret things belong to the Lord our God; and the things that are revealed, to us and our children forever"; after having said that Spiritualism reveals nothing, and places the intellects of its votaries in jeopardy. The intellects of our Jewish friends are perfectly safe, so long as they confine themselves to Moses; for I would really like to know what information or science he has revealed, which belongs as an heir-loom to them and their children forever. If in that only consisted their wealth, no father need fear a post-obit being drawn upon him by a spendthrift son.

The European, after he accepted the Jewish faith as amended by Jesus and Paul, sank into the utmost deplorable ignorance and superstition, enjoying at the same time all the light the law and the prophets could bestow upon him.

Says Draper: "Through the reign of Valentinian, the ancient gods, whose existence no one seems ever to have denied, were now thoroughly identified with demons; their worship was stigmatized as magic. Against this crime, regarded by the laws as equal to treason, a violent persecution arose. The force of this persecution fell practically upon the old religion, though nominally directed against the 'black art'; for the primary function of paganism was to foretell future events in this world, and hence its connection with divination and its punishment as magic. * * * In this, the hand of the civil power assisted. It was

intended to cut off every philosopher. Every manuscript that could be seized was forthwith burned. Throughout the East, men in terror, destroyed their libraries, for fear that some unfortunate sentence contained in any of the books should involve them and their families in destruction. * * * Those who presumed to celebrate Easter on the same day as the Jews, he (Theodosius) condemned to death. * * * The Serapion, with its precious contents, perpetually gave umbrage to the Archbishop Theophilus and his party. To them it was a reproach and an insult. Its many buildings were devoted to unknown, and therefore unholy uses. In its vaults and silent chambers the populace believed that the most abominable mysteries were carried on. There were magical brazen circles and sun-dials for fortune-telling in its porch; every one said that they had once belonged to Pharaoh or the conjurors who strove with Moses. Alas! no one of the ferocious bigots knew that with these Eratosthenes had in the old time measured the size of the earth, and Timocharis had determined the motions of the planet Venus."

Monopoly of anything, and selfish aggrandizement, are deplorable evils, but they assume their worst aspect when they appear in the domain of the religious or spiritual. Speaking of those monopolizers of priestly power, like Moses, a speaker in the House of Commons, in Great Britain, once eloquently said: "Surely if there is one truth to which the history of nations has more loudly, more feelingly, more convincingly spoken than another, it is this—that the progress of society is by no class so instinctively, so successfully obstructed, as by that of a State priesthood; it matters nothing what may have been their creed, Catholic, Protestant, or Presbyterian, (and we may add, Jewish,) they have always been the aptest tools of despotism. No servants of oppressive government have ever done their work with such a zest as they. Nor is this wonderful; covering their own pretensions, as ministers of God, with the mantle of civil authority, and identifying the validity of their message with the sanction it has received from the secular magistrate, it is plain that all their earthly interests are bound up with the ruling few, rather than the suffering many. It is their business to render oppression safe by pleading in its favor the will of Heaven; to poison conscience, and stifle inquiry; to hunt down all intellectual independence; to hinder the diffusion of knowledge; to wink at aristocratic vices; to store up all kinds of monopoly; to foster into gigantic strength the spirit of intolerance." Mankind can have no greater enemy than Moses, even after he has been filtered through Jesus, Paul, and Martin Luther.

J. W. MACKIE.

TEMPERANCE.

I would like to say a few words upon the subject of temperance, and temperance as I understand it; not merely the abstaining from the use of intoxicating liquors, for that is but one form of the evil, though generally conceded to be the worst. Excess in anything is certainly intemperance, and although a man may never taste liquor, he may yet be anything but a temperate man. The use of tobacco, for instance, may prove quite as deleterious to the health and constitution as excessive indulgence in bad whisky—indeed, I am inclined to think the whisky least injurious of the two, because tobacco is used so much more constantly, and the brain has no time to recover, in even a slight degree, from its narcotizing effects. We all know that tobacco injures the digestive organs, and that nearly all who use it become pale, thin, and nervous, because the juices which should go to nourish and build up the system are diverted from their proper use, and are wasted in that most filthy and disgusting habit of expectoration, which becomes a necessity to the tobacco-user. Many of the most eminent physicians have, after the most careful study and observation, given it as their opinion, that the use of tobacco produces general debility of the nervous system, softening of the brain, and, in many cases, hopeless insanity. One eminent authority says: "Tobacco is well known to be a powerful vegetable poison; a few drops of the essential oil will extinguish life in man and many animals, if taken into the stomach; in substance, a very small portion of the leaf is sufficient to bring on nausea, vomiting, accompanied with great weakness, and a cold, death-like sweat. Many persons have actually been killed by an incautious employment of it." "The drain of the juices by tobacco has a tendency to injure the muscles of the face, to render them placid, to furrow and corrugate the skin, and to give a gaunt, dry, withered, and jaundiced appearance to the human face." "The oil of tobacco is a mortal poison when applied to the open vessels of a wound, causes headache, weakness of the nerves, soreness of the eyes, restlessness, palpitation of the heart, impairs the memory of those who use it, weakens all their intellectual powers, and sends down its influence to posterity—so that the children of those who use it to excess are liable to insanity and a variety of nervous diseases." "To every organ it touches, it is a rank poison. Smoking and chewing tobacco, by rendering water and simple liquors insipid to the taste, dispose very much to the stronger stimulus of ardent spirits; and my candid opinion is, that the use of tobacco is the greatest

SYSTEMS OF RELIGION, ANCIENT AND MODERN.

NUMBER THREE.

Let us see how the Bible sustains itself in relation to its record of the man first named in its pages, and the one first formed, according to its teachings, and first progenitor of all the myriads of human beings that have ever lived upon the surface of the broad earth. This claim for the man called Adam is a very large one, which must necessarily dwindle in its proportions, if it should fail to be sustained by proper and reliable evidence of an undoubted character. It is a well settled fact, known to the most eminent philologists of all nations, where the study of languages has engrossed the attention of the learned, that the primal utterances of humanity in communicating with one another, are found to have been the very shortest imaginable, never exceeding a single syllable. "Among Hebraists of the highest modern school on the European continent, the fact that 'Adam' is a dissyllabic name alone suffices to prove that its possessor appeared on earth thousands of years subsequently to the primordial ages of humanity; because, *in principio*, man articulated, but *monosyllables*. Or else (what is the same thing in result, no less than being more positive) the Israelite who (in some form of coin-letter) wrote the word A D A M, of Genesis, lived at a philological epoch when the primitive monosyllables had already (organically through development) merged into words of two syllables; and therefore, that writer committed an egregious anachronism when he retro-lectically ascribed a tri-syllabic proper name, or rather noun, to his first human progenitor." But the difficulty to be overcome, in order that harmony may prevail in the Biblical account of the first man, does not by any means end here, but, on the contrary, it must meet a still more formidable obstacle, which theologians, with all their shrewdness and learning, will be puzzled to surmount, however unscrupulously they may attempt to meet the question at issue. It is now a clearly established fact, that there can be no other rational meaning given to the term Adam, than that of red-man, of the red earth out of which man was formed or created. And it is not less an established fact that the Jews themselves, being of the Caucasian or white race, had no knowledge of any other color. This must appear self-evident when it is known that all the territory known to the Bible writers, more especially of the five books attributed to Moses, was embodied within the limits of 11,000 square miles—the size of the State of Maryland. The writer above quoted cuts the matter short by saying: "We adopt entirely the Italian rendering of the great interpreter of Sacred Philology at the Vatican; and think, with Lancelotti, that *il roscante*, 'the Blusher,' is the happiest translation of the old Semitic particle and noun A D A M." The conclusion rationally follows, that as none but the white race can be said (physiologically) to blush, therefore, according to the ideas of the writers of Genesis (who were Jews of the white race), "not only did the first human pair hold converse between themselves, no less than with God, and also with the serpent, in pure Hebrew, but they were essentially A-DAMites, (red man and woman,) blusers; and, consequently, these Hebrew

obstacle to the progress of the temperance cause, and never will this cause triumph—never will alcoholic drinks be discarded as a beverage, until tobacco ceases to be used as a luxury." "Tobacco has spoiled and utterly ruined thousands of boys; inducing a dangerous precocity, developing the passions, softening and weakening the bones, and greatly injuring the spinal marrow, the brain, and the whole nervous fluid. With very few exceptions every drunkard is a tobacco-chewer, for the hankering for the one generally leads to the other, and, step by step, sooner or later, these stimulants destroy the health physically, morally, and intellectually."

In view, then, of all these well established facts, knowing its use to be exceedingly deleterious, let us include tobacco also in our temperance pledges, and, by precept and example, strive earnestly to impress upon the minds of the young an undying hatred and disgust for the body and soul-destroying weed.

Immoderate eating is another form of intemperance, and a very bad one, too, as it is confined to neither age nor sex. Excessive labor, overtaxing the system by working too long or too hard; close and long continued application to study, intense thought upon any given subject; excess in pleasure or amusement of any kind; in short, the undue cultivation or indulgence of any one faculty, to the neglect or detriment of the others, is intemperance, and must produce injurious effects upon the system morally and physically, and, although abstaining from the use of intoxicating liquors, is a grand step in the right direction. We need and must have a broader and more comprehensive temperance reform, one that will enjoin moderation in all things. Each faculty which the All-wise Father has bestowed upon us has its own proper and legitimate use, and its moderate cultivation and indulgence is a duty as well as pleasure; but whenever one faculty or set of faculties is allowed to predominate over the others, the character is warped and distorted, the health, spiritual and physical, suffers, and the unfortunate individual becomes a burden to himself, and, by his influence and example, retards the moral and spiritual growth of all with whom he comes in contact.

A. JEAN.

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"Revising" the Bible.

A Society exists called the "American Bible Union," having its headquarters in New York City, mostly composed of Baptists, who propose to "revise" the entire Bible; and they have already published specimen copies of parts of that book of the "revised" order. Rev. C. A. Buckbee is a traveling missionary of the Society, at present in California, and he writes the following to the *Pacific Gospel Herald*, the Campbellite organ of this State, from Woodland, Yolo county:

"We spoke here twice, to fair week-day evening congregations, on the Bible Union and on *Christian Union*. A free-will offering of more than \$30 was given to constitute Elder J. M. McDaniel a life member of the Bible Union, and about \$50 were received in addition for copies of the Revised New Testament."

"Everywhere we find the Christian brethren and the Baptists a united people in the work of the Bible Union. They have but one voice. It is well expressed in this form: 'Let the Bible be faithfully translated, in all languages.' It seems very strange to me that any professing Christian should stand aloof from the Bible Union, whose aim and purpose is to ascertain what God has said in the original Scriptures, and then faithfully translate his words. In announcing the lecture here, Rev. Mr. Cuny (a Methodist preacher) stated that he gave the notice as a matter of courtesy. But he had no sympathy with the Bible Union. Others followed his lead, in all sorts of misstatements, representing that the Bible Union was gotten up by Baptists and Campbellites, who cannot prove their teaching and practices from the Old Bible, and have, therefore, made a new Bible to suit their notion."

The "Holy Bible, translated out of the original tongues, and with the former translations diligently compared and revised, by His Majesty's special command," or what is called "King James' Version," is hereafter to be entirely ignored by the revisionists, and a new version produced, which shall favor the views of the Baptists on immersion and kindred dogmas. Now let the Presbyterians, Methodists, Unitarians, and Universalists go to work and "revise" the Bible to suit their peculiar views respectively, and each sect will then have a Bible of its own, which cannot be quoted against its practices or its teachings. And when every sect shall have been thus supplied with abundant authority for whatever it may teach, we suppose that all will claim to have the word of God in its exclusive possession, and we shall witness the astonishing spectacle of the Great Creator announcing His will in so many different and opposite ways to as many different and opposing denominations of religionists. To one, He will say, "Repent, and be baptized." To another, "Be sprinkled." To a third, "I will have all men to be saved." And to a fourth, "He that believeth not shall be damned." And so on, through the almost interminable catalogue of dogmas of the different sects. But, as all will have the "word of God," the authority of which none will dare to dispute, the matter will be much more simplified than it is, at present, with only one version. The close-communication cannot then turn up his or her nose at the free-will Baptist, nor the Presbyterian can accuse the Universalist of infidelity. Each will be true to the literal rendering of the "word of God" which it possesses, and we shall hear no more the obnoxious cry of "Infidel!" applied to any people but Spiritualists and free-thinkers, or those who deny the authority of any book whatever as an infallible guide and rule of conduct.

It does seem as if all the hitherto endless wrangle over the proper interpretation of the Bible can never be brought to a close in any other way than that above suggested. The idea never occurs to these sectaries that the will of an Infinite and All-wise Being could not have been communicated in so imperfect a manner that even the humblest and the weakest in intellect might not understand it. That such a Being would have given His "word" only to a "chosen people," and in such a way as to be untranslatable to every other race, refusing to bestow upon every other the ability to translate and understand it, is preposterous and absurd. And we are treating the question without any reference to the internal evidence which this pretended "word" affords that it is not the "word of God" at all. It cannot be successfully gainsayed, that a Being who would so trifly with his creatures, as to withhold the expression of His will from some, and the ability to understand it from others, conferring these privileges only on a select few, and condemning the rest to everlasting tortures for disobedience of what they could not understand or had no knowledge of—that such a Being would deserve the contempt and defiance of every one of His offspring, if He had given them sufficient intelligence to perceive the injustice of their Father. A God of justice could not affront Himself by perpetrating injustice upon his creatures. The sense of these qualities which He has given us forbids our entertaining the idea for a moment. We are therefore led inevitably to the conclusion that He has given to every one of His creatures, human or otherwise, His "word" in their own natures and necessities; and that any pretended written or spoken revelation, that contravenes the laws of nature and necessity, is unworthy of any consideration. And whether such revelation does so or not, it is safe to believe it the work of man, because it is only partial, while the laws of nature are universal, as reason teaches us the laws made by the Universal Father should be.

From the foregoing considerations, it may be easily seen that we have very little to oppose to the project of a "revision" of the "Holy Bible," now being carried out by one denomination of believers; and that, for the better reason that it would terminate the present discordant wrangling among the sects, we could wish that each denomination had a Bible of its own, "revised" to suit its peculiar views. The only content then would be in each sect striving to convince the world's people that it possessed the "only genuine, original Jacobs," whose authority could not be questioned. Meantime, we accept, adopt, and endeavor to live practically whatever of truth we can find in the disputed writings, "revised" or unrevised, Catholic or Protestant version, as well as all that may be contained in the Koran, Zend Avesta, Shaster, Book of Mormon, or any other Scriptures. Truth cannot be limited to the contents of any book or books; it is as infinite as God. Let the Bible be "revised" as much as it may, the truth does not and cannot need any such process. It would still be true that the sun shines, if everything relating to the fact should be expunged from the Bible and every other book. And so of every fact in nature. Those who cannot look beyond the leaves of a book, be it called holy or not, for light, will find that "revision" will not illuminate its pages with one ray more than it already sheds upon the reasoning mind.

Politics and Religion.

Things have come to such a pass in these days, that a man's religious belief is called in question, and himself publicly catechized in regard to it, whenever he ventures to seek public promotion. We publish below an outrageous specimen of the illiberality and bigotry which some politicians do not hesitate to exhibit and appeal to, in their efforts to injure an opposing candidate. It is a printed circular, soon broadcast among the members of the late Union State Convention at Sacramento. It not only contains the foulest lies in regard to the real sentiments of the gentlemen named in it, but misrepresents the tenets of all Spiritualists, and makes accusations of immorality on their part which can no more frequently be substantiated than they can against the clergy and laity of the Christian churches. We reproduce the document just as it is printed in the copy before us:

WHAT IS A SPIRITUALIST?
A Spiritualist is a frail human being, whose doctrine leads to free love and infidelity, and who believes with the Rev. Mr. Todd, that an honest God is the noblest work of Man. It is said that Mr. Owen, candidate for State Printer, is a firm believer in the "spheres," from the lowest to the highest. If this be true, it may be well that he be required to answer the following questions before the Convention:
Why do you prefer Spiritualism to the beautiful doctrine of Christianity?
Why do you denounce the Bible, styling it an unholy book?
Why do you call the religion of Christ a humbug?
Why do you contend that one man has a right to take another's wife, if he can persuade her that she is his spiritual affinity?
Mr. Owen, politically an infidel, is an honest man; but if he be a Spiritualist, he is in a measure responsible for one-fourth of the divorces sought and procured in the United States without just cause—for the alarming increase of corruption in American society.

J. J. Owen, of the *San Jose Mercury*, is amply able to take care of his own reputation, and will probably treat the above precious series of slanders, so far as they are applied to himself, with the contempt they deserve. But we cannot pass them by without remarking, that the time is rapidly approaching, when to be a Spiritualist will be the best recommendation for office and honor that can be possessed. To be of the same faith as was Abraham Lincoln and Baron von Humboldt, and as is Victor Hugo; Queen Victoria; the enlightened Alexander of Russia; Chief Justice Chase; the poets, John G. Whittier, Oliver Wendell Holmes, and Henry W. Longfellow; and scores of the most enlightened and philosophic minds of Europe and America—to believe as such people believe, will soon be no light honor to any man or woman. And even now, the absurdity of making use of a man's religious sentiments as a lever, to overturn his claims to the votes of his fellow-citizens for a public office, seems so palpable, that it is a wonder it did not turn the tables in favor of the gentleman against whom such a ridiculous effort was made. It certainly will not injure him in the future; to be able to refer to the record of his present injuries for opinions' sake. Spiritualists will take good care to remember this occurrence, and preserve this precious document for future reference.

Christian Speculators.

It has often been said by skeptics that the Church is ever built upon foundations dedicated to Mammon. But it is now admitted and deplored by no less an authority than the *American Christian Review*, which uses the language following to express its disgust. We concur in the statement of the facts, and in addition would say, that the selfishness of speculation is a legitimate sequence of a selfish religious belief, which attributes to the Creator the design of electing an insignificant number of His creatures to eternal blessedness, and the innumerable host of the remainder to eternal misery. Or the religious belief may be the sequence of the innate selfishness of the few who embrace it. At any rate, the one is the complement of the other. But read what these Christians say of themselves:

"There is a wide difference between fair, honest dealing in an honorable calling, and the low craft by those who have been inside the ring, that speculators in all departments of trade. To be 'drifted in business' is a Scriptural injunction. We believe Christians have the right, yea, are morally bound, to any ordinary and honest device, of trade, to increase their goods, and to extend their fields of usefulness in every legitimate way. But whenever they work again, and by the methods of guile and commercial coquetry raise their stock on hand to the highest maximum price.
"It is a dangerous experiment to rush frantically into wild schemes of speculation, which thing soon runs into speculation, yet we know that thousands are dragged into the whirlpool. It is a fact well known, but that she had to close her eyes to eternal damnation and present peace, and she could not hesitate in her choice. After the case had been dismissed, this woman started to leave the room, when Mr. Hennessey approached her, and said, 'Catherine, will you forsake your little ones?' The depths of a mother's love were stirred, and she was upon the point of casting herself into his arms when her religious friends approached, and led her sobbing away. If such advice is religious advice, then religion is made the cloak for committing outrages upon the human affections.

What are we to think of Judge Pratt, who allowed such an occurrence to take place in his Court without giving the unhappy woman more enlightened advice on the subject? Or does he think, with the priests, that this woman would be eternally wretched if she listened to the voice of Nature?"

Outrageous Conduct of the Roman Priest-hood of this City.

We extract from the *Morning Call* the following account of the recent *habeas corpus* case in the Twelfth District Court, wherein a mother was permanently separated from her young children by the superstitious fears inculcated by the Catholic priests. It is full and impartial, and presents an aggravated picture of the misery and wretchedness that result from the teachings of theology:

A CASE OF HABEAS CORPUS. Peter Hennessey petitioned his Honor, Judge Pratt, of the Twelfth District Court, for a writ of *habeas corpus*, to release Catherine Higgins from the Magdalen Asylum, where she was restrained of her liberty. The writ was granted, and the woman brought into the presence of the Court, when she declared that she was not held in dress, and therefore the writ was dismissed. Mr. Hennessey made a statement in substance as follows when the matter was brought up: Six or seven years ago he came to California, leaving his wife in New York, having had domestic difficulties. Shortly after his arrival here he met Catherine Higgins, who was his second cousin. They loved each other, and as the living wife in the States prevented a marriage, they agreed to live together as man and wife. The result of their cohabitation is three children, the oldest not more than five years old, and the youngest scarcely a year. Some time since the clergy discovered the facts of the case, and calling upon Catherine, told her she would be eternally damned unless she altered her mode of life; that her only hope of future salvation was to leave the man and her children, and seek refuge in the Magdalen Asylum, where, by a life of penitence, she could atone for her sins, and wipe out the sins that she had been guilty of. The advice had its effect, and she forsook her children and protector, and followed the advice given her. Hennessey, in the mean time, learned that his wife had died, and proposed to marry Catherine, but her religious advisers informed her that, being his second cousin, she could not marry him without violating the laws of God. When the woman was brought into Court, the children and their father were present, and in answer to questions propounded by his Honor, the woman answered that she was greatly attached to her children, and loved her cousin to desperation, but that she had to choose between eternal damnation and present peace, and she could not hesitate in her choice. After the case had been dismissed, this woman started to leave the room, when Mr. Hennessey approached her, and said, 'Catherine, will you forsake your little ones?' The depths of a mother's love were stirred, and she was upon the point of casting herself into his arms when her religious friends approached, and led her sobbing away. If such advice is religious advice, then religion is made the cloak for committing outrages upon the human affections.

Grumbling at the "Lord's Supper."

A correspondent of the *Pacific Gospel Herald* turns up his nose at the bread and wine dealt out at the sacrament of the sect to which he belongs, in a most ungracious and ungraceful manner, as witness the following:

"It seems to us very much out of place, to have a slice of bread instead of a loaf, and vinegar instead of wine. Our Savior gave his Disciples wine—the juice of the grape—an emblem of his blood; but his enemies have him vinegar mingled with gall. Some times the so-called wine tastes as if it might have some gall mixed with the vinegar. In the second place, we deem it to be the duty of an Elder to preside at the table; and when he offers thanks, or calls on some one else to do it, for the bread or wine, we do not like to leave the prayer for a few minutes' length in which the petitioner prays for everything under heaven. Prayer is right and proper in its place and times; but at that time it is not in order to place the third party in the way to see the Deacons, after having waited on the Disciples, walk up to the table and help themselves. That looks to me much like a bar-room. Let them take their seat and be waited on by the Elder. Lastly, it does seem out of place, to see a portion of the bread, after having been used for this sacred purpose, given to crying children to keep them quiet." (C)

There! if any infidel can get up a better growl than that, we want to see him do it. Nothing we could say would strengthen the language of the above, or exhibit the fault-finding spirit of the pious brethren of the Church of the Disciples in a stronger light.

A New Kind of Infidelity.

One of the editors of the *Pacific Gospel Herald* is traveling and preaching in Oregon. In North Yamhill, in that State, he met with an adventure which he thus speaks of:

"I was pained to have to reprove some young men, whose great object seemed to be to attract attention from the word of God to their red-top, screechy boots. I gave them the privilege of entertaining the audience remarking that the same time, if they had anything of importance to say we should be pleased to hear from them. This walking out and in was accompanied by whispering. They declined to accept the invitation, and things went off pleasantly. I might remark that North Yamhill is noted for infidelity, and the above is the natural result of such doctrine. Infidelity does not organize and build up society, but strikes at the very fountain of all that is lovely and good."

So the newest phase of infidelity consists in wearing red-top, screechy boots, which attract attention away from the "word of God." And this, together with walking out in said boots, and whispering, is "the natural result" of infidelity. Every new definition of that dreadful thing is a benefit, as it will teach us what to avoid, in order not to be an infidel. We must eschew our boots immediately.

IS SPIRITUALISM CONSISTENT WITH THE JEWISH RELIGION?—That is the question which *The Hebrew* asks, but it's a question of a kind that we never ask. Is Spiritualism consistent with reason and with nature? That is the proper form of interrogatory, and the one with which we answer the inquiry of *The Hebrew*. We do not look to Moses exclusively for an answer, but to facts and rational philosophy. And we obtain an answer much more reasonable and satisfactory than any that *The Hebrew* gets from Moses. We "inquire of the dead" also, in the same way that Jesus did of Moses and Elias on the mount of transfiguration; or as Saul did of Samuel through the mediumship of the woman of Endor.

Mrs. ADA HOYT FOYE has been very ill, and was consequently unable to hold her usual seance on last Monday evening; but we learn with pleasure that she is rapidly recovering, and that there is every probability of her being able to resume these interesting meetings next Monday evening. Positive notice will be given at the Mechanics' Institute Hall on Sunday evening.

The *Providence Journal*, of the Monday preceding the Peace Meeting, gave a list of the sundry amounts raised in the various religious societies in behalf of the Southern Relief Fund. The collection from the Spiritualists was \$38.37, more than any Church organization in the city gave one.

The Methodists and the New Version.

The *California Christian Advocate*, the organ of the Methodists, makes a tremendous onslaught upon the "revised" edition of the New Testament, published by the American Bible Union. Nothing we have said in this paper, on the same subject, is half so severe as the comments of the *Advocate* upon the new version. Here is an extract, for a specimen:

"It is to all intents and purposes a sectarian book, put forth paramently for the sectarian purpose of substituting the sectarian relative term *immersion* for the generic, catholic word *baptize* in the English Testament. But for this the baptism thing immersed in the name of the American Bible Union would never have been born. And the final committee of correction would never have been appointed. The catholic word *baptize* in our English Testament, is not narrowly limited to any one specific meaning; hence the act of baptizing with water cannot be narrowly limited to any one specific mode of applying the water. So the scholarship, the intelligence and Christian common sense of the great body of the Christian Church in the world has decided; and ever has, as far as we know."

"But there are sectarists in the Church who have decided that this word is thus rigidly and irresolutely limited in meaning, and that baptism cannot possibly consist in other than one mode—immersion—and the water. And as a matter of course (very modestly) they constitute the only true Church. But the persistent public and private teaching of this cherished dogma, and the asserted close communion by excluding from the Lord's table all Christians who have not been immersed, have failed to secure the great body of Christians of the error of their way, or to compel them to accept this narrow idea of baptism. What then? This catholic generic word must be taken out of the English Testament, and the word *immerse* must be put in its place. And thus immersion as the only baptism must be insisted on as the only 'thus saith the Lord.' It is simply bigotry attempting to put its narrowness in the shoes of the Bible. Disguise the thing as you may, this is the true statement of this question; this is the true origin of this mutilated version of the New Testament."

Elective Franchise for Women.

The London correspondent of the *New York Times* writes thus:

The Women's Rights question is carried on more quietly in England than in America, and therefore, perhaps, more effectually. In the new class list of those who have passed examinations for the University of Cambridge are: Junior boys, 1128; junior girls, 118; senior boys, 212; senior girls, 84. How many junior and senior girls have entered at Harvard or Yale? I observe also that 25 female candidates for medical degrees were just entered at the Medical College of London. The women here do not give so many lectures or make so many speeches on woman's rights, but they go to work and take the course of the four-fifths of the work of men, and telegraphs is done by women. They keep a large proportion of the shops. In fact, the English women are, as a rule, sturdy enough to take their own part and do pretty much as they like, and soon have votes and seats in Parliament, if they cared for them. As it is, they write their share of the best newspapers and periodicals, and exert a large influence in public affairs. Dr. Mary E. Walker has given a temperance lecture in the Fetter Lane Chapel—the one, I believe, where Swedenborg used to go to hear the Moravians, and as the medical students kept away, she got only applause and thanks, and a bouquet."

In a recent petition to the English Parliament, the petitioners state these facts:

"Women vote already on property qualifications in Austria, Australia, Holland, and Sweden, while in the last two years among the best governed countries of Europe. From 1775 to 1807, women voted in the State of New Jersey, and those days were the best we have seen a day since. The right of suffrage is a prerogative of the government is concerned. In 1850 Canada conferred a certain right to vote on women, with President Lincoln's strongest protest against it. In 1874, the women of Ireland had restored to them the old right of voting for town commissioners. In Kansas, the women have the right to vote for officers, and are themselves eligible to the office of trustee."

LIBERAL.—They have a "Liberal Christian Union" in Brooklyn, New York, which, the Rev. Mr. Blanchard, a preacher in that city, says, "will want a building where they can have chess, dominoes, a billiard table, and what do you do? Dr. Scudder says to that? What do the flash infidel papers, that think 'Christianity is played out,' say to it? They do the table-tipping apostles of the beautiful faith' say to it? For ourselves, we rather think that Christianity, even in old-fashioned unprogressive congregations, where they sing through their noses and are vulgarly obsequious in their praying, is a vast deal better than small potato infidelity and rope-tying."

If we knew what the writer of the above is driving at, and what would please him best, we would give it to him; but he appears to be one of those spoiled children who can never be satisfied, and we don't think it worth our while to take much pains to satisfy his "unsatisfied longings." He will know more by-and-by—that is to say, when he has learned it; and we recommend to him to keep on inquiring and praying for wisdom, for he is sadly in need of it.

Dr. Bryant at Grass Valley.

DR. BRYANT'S LECTURE.—Dr. J. P. Bryant, the great "Healer," lectured on an immense audience at Hamilton Hall, last night. The Doctor took for his subject "The Miracles of Christ," and handled it in a masterly manner. After the lecture was over, the Doctor requested those of the audience who were afflicted in any way, and desired to be relieved, to come forward on the platform, and a number did so, and were instantly relieved. Among the rest, a gentleman, who had that morning so badly injured his hand that he couldn't use it, had it perfectly restored in a very few minutes. After the lecture was over, a number of the audience were given to a man who has been rendered destitute by long sickness.—*Grass Valley National, June 17th.*

FOR THE THEOLOGICALS.—The learned theologians of the Sunday papers make a great outcry about the hideousness of the idea of "eternal punishment," as if it were something inflicted arbitrarily. They have not enough brains to conceive the idea of a state that naturally results from choice and conduct, just as a diseased liver does from excessive drinking.—*City Paper.*

Yes; but how about "reprobate infants"? What chance can they have in the matter? Does their conduct deserve a sentence to "crawl about the floor of hell" forever? These questions are "for the theologians" also.

WONDERFUL CURE.—C. S. Barney, well known in this region and elsewhere as a fine violinist and accomplished teacher of dancing, has been unable, until recently, for eight years, to articulate above a whisper. A short time ago he was made able to speak a few times by Dr. J. P. Bryant, and the result is, that he now talks with a very distinct utterance, and as one who is merely troubled with hoarseness. He is confident that he will be completely restored by a few more operations. The procedure is simply by the laying on of hands and using the agencies of animal magnetism.—*Grass Valley National.*

IF POSSIBLE, live peacefully with all men; if not possible, try *The Pacific Gospel Herald*.

Try to perform impossibilities! That is too much like the old dogma of the "final perseverance of the saints." The ethics of religionists are becoming more impracticable every day.

ANONYMOUS WRITERS against Spiritualism remind us of the wind whistling through a key-hole.

CORRESPONDENCE.

LETTER FROM OREGON.

PORTLAND, OR., June 8, 1867.

EDITORS BANNER OF PROGRESS:—As I intimated to you in my last communication, the *Pacific Christian Advocate* has continued, instead of advocating an open and free discussion of the merits or demerits of our cause, to give quotations from professed Spiritualists, and conclusions drawn and contorted to suit its own purpose. Its articles excel everything in falsehood and slander that ever emanated from a religious publication against our doctrines. The Secretary of our Society was authorized to request the editor to allow Mr. Todd the privilege of answering through his columns. This was denied him, and, in consequence, Mr. Todd is going to review those articles on Sunday evening, and subsequent ones in the future. We are sure to have a jam, as a great deal of dissatisfaction has shown itself amongst the Church people, on account of the inability of their pastors to meet an honest opponent; for as such they are willing to acknowledge Mr. Todd by this time. They say now, "We may differ from him in many particulars, but we must give him credit for candor and honesty of purpose." A gentleman, not a Spiritualist, answered my inquiry, why Mr. Todd's challenge was not accepted, by briefly reiterating what he had said some time ago to a most zealous Christian gentleman, namely, that, in the first place, none of their ministers had the ability to cope with him, and consequently lacked the courage to meet him in open debate; and, furthermore, that none of them were sufficiently posted in regard to the subject of Spiritualism to successfully combat it. Hence their tears. What a pitiful confession it is! And with a large and efficient Spiritual literature at their command, besides thousands of mediums—some even their neighbors and friends—to demonstrate the phenomena to their hearts' content! Indeed, their course proclaims conclusively that they dare not honestly investigate for fear of being convinced. And those are the individuals who claim to be the spiritual advisers of the people! But, thanks to the progressive spirit of our age, the people will emancipate themselves sooner or later; they will insist upon the whole truth in time, as soon as they are ready to receive it, a bigoted and mercenary clergy to the contrary notwithstanding.

H. P. CRAMER.

LETTER FROM MARYSVILLE.

MARYSVILLE, June 13, 1867.

EDITORS BANNER:—Thinking it would be interesting to your numerous readers to learn how the cause of Spiritualism is progressing in different portions of California, I will give you a few items of observation, gleaned as I have passed along through my field of labor.

Sacramento, where I lectured the last two Sundays in May, is making rapid strides in our beautiful philosophy. The Children's Lyceum, numbering now two hundred, is still increasing; which goes to show that the parents' hearts are in the good work. There is talk of building a Free Hall, and it is not all talk, either; for there has been an effort put forth to raise the money to accomplish the work, and they have already nine thousand dollars on hand. This does not look much as though Spiritualism was on the decline. Earnest and true-hearted men and women are engaged heart and hand, and their children's children will "rise up and call them blessed."

During my engagement at Sacramento, I visited Roseville, at the railroad junction—a small town with an intelligent class of people, willing to listen to lectures; and I found the BANNER OF PROGRESS a welcome guest in many of their homes. Mr. and Mrs. Thomas, Geo. Parry, and others, I found much engaged in our good cause, and willing to lend a helping hand to all speakers who may visit their pleasant little village. I had a full house, and felt well repaid for my labors.

Lincoln, a small town some twelve miles distant from Roseville, gave me a warm reception, and a crowded hall two evenings. While there, I visited the home of Mr. Whitney, formerly a resident of Sacramento. I found him and his wife true-hearted Spiritualists. Their home seemed to me like a haven of rest.

In accordance with appointment, Grass Valley next welcomed me. This is truly a beautiful mountain city. Everything and everybody seemed in motion. No dead carcasses there; and if ever there should be a shaking of dry bones, it will not be in Grass Valley. I was met with large and increasing audiences, and all listened with profound attention, evincing an eager and earnest desire to hear all that may be said on the interesting subject of spirit intercourse. Such crowded houses to hear the promulgation of the Spiritual philosophy from the rostrum would seem to indicate that church property would soon be for sale; but it would be useless for the Spiritualists of Grass Valley to buy them out, as none of them would hold the crowd that attended our lectures. They will, some time, build a free hall, not for God, but for His children; for God dwells alike in all places.

There are several good mediums in Grass Valley, and many of the citizens, both Jew and Gentile, are investigating this later gospel of glad tidings, which the angels are preaching to the children of earth. Mr. and Mrs. Loyd, Mr. and Mrs. Delano, have tendered their pleasant homes to the speakers visiting their city, and they are truly resting-places for both soul and body.

What may be the result of my efforts in this place I cannot yet tell. I like the looks of the few Spiritualists I have met, and believe a few lectures will do the people much good. I commence a course to-morrow evening, the 14th.

I shall visit Oroville, Chico, Napa, Stockton, and other towns in this State, where my services may be needed during the summer, and perhaps Oregon in the fall. Should the friends there desire it, they may address me at San Jose, California.

I will write you from time to time, as I find that which may be interesting to you.

Yours for truth, MRS. C. M. STOWE.

RIDICULE.—Instinct teaches us that where the weapon of ridicule is perseveringly employed, it is pretty plain that there is something about it that fears the application of reason; and hence reasonable people in time insist that the whole matter shall come out in its true proportions.—*Banner of Light*.

Sunday Law.

Respect for law is an excellent characteristic of Americans. I like other excellences, however, this one as its drawback; it gives us an infinite number of lawyers, all anxious to be respected, and has made police regulations synonymous, in the popular mind, with justice. No true Anglo-Saxon would complain of these things; but we, who aim only at being true men, venture to complain. We do not admire the conduct of Judge Rix in fining and cautioning two boys, arrested on Sunday for playing ball in the street. We do not even admire the policeman who made the arrest, notwithstanding the pleasant fiction that a policeman has two eyes for mischief, his whole duty, and nothing but his duty. We think him either an ass or a sneak; the gentleman may take his choice. If he took his orders literally, he was an ass; if he did not, he was a sneak, to fall upon two boys. For Judge Rix there is something to be said; if there is a law that boys found playing ball in the streets shall be punished, he was within the letter of the law in punishing the boys, once brought before him; and this is all we can say in favor of Judge Rix, in this matter. We assert that if these same boys had been arrested for this same act, on Saturday, Judge Rix would have had his brains about him, and would have repudiated the officer who had exceeded his duty. Twenty-four hours make such a difference! Yet we observe that a clergyman, who oversteers himself on Saturday, is ill on Sunday. Natural laws are not suspended on Sunday, one finds; how, then, does the ball, which is innocent on Saturday, become a criminal on Sunday? Because it is the Lord's Day; and the Lord, being incompetent to prevent its desecration, has called in the secular arm of Judge Rix. But the Judge, favored by the Lord, though he be, dare not, for his soul's sake, sit in the seat of judgment on Sunday. We ask, therefore, with astonishment and shame, how he dare require the policeman to punish the boys by making arrests on God's holy day? Reverence, said the Roman due to children; not in word only, but in very deed. If a child must be arrested, he is entitled, in our Christian civilization, to an instant hearing. Let these two boys, arrested on Sunday, must wait till Monday for a hearing before God's vicar, who sits in the police court. Meanwhile the policeman is eternally damned, because he has engaged in secular pursuits on the Lord's Day. Is it secular, or not, Judge shall see salvation. What was the crime of the two culprits? They played ball in the streets. But the streets are public, for boys as well as for policemen. Every one may do in the streets what he pleases; he may spit tobacco juice over the pavement, he may join a knot of men who stand in the middle of the crossroad, he may stop his buggy to turn ladies and children into the gutter, he may bully small boys; and these things, free to him at all times, he may especially do on Sunday; for we have seen them do so a thousand times. For these things, hateful to every decent person, no one may be brought into judgment; but a game of ball brings forth the hitherto invisible policeman, and the guilty are led for punishment on the morrow. Such is the law of this free land, in which there is no established church. Here every man is free to worship God as he will, or not to worship; and who told the policeman or Judge Rix that these two boys were not in the act of worship, when arrested? Some have worshiped stocks and stones; why not balls? What are the policeman's blockheads? It is not their meaning that magistrates are sometimes addressed as "Worshipful"; and every man knows what to think when he hears of the "Rev." or the "Rt. Rev." There are some who worship the ground on which a Roman walks; there are even those who worship the tall yellow clergyman, who is so eloquent; and these rites are celebrated on Sunday, as on Monday. Where is the policeman when the priest comes on Sunday? Is he there merely secular play the two boys pursued on the "Christian Sabbath"; why are they singled out for arrest? Is it secular, or not, to flirt on the Potrero Bridge on God's own day? Is it secular, or not, for gentlemen of the law, and members of the Church, and judges, to frequent billiard-rooms on Sunday? Is it secular, or not, to buy fruit, and bargain on the Lord's Day? Is it secular, or not, to hire a buggy and drive out to the Cliff House? Is it secular, or not, to have company to dine, and to drink healths, and to talk society? Is it secular, or not, to sit in church on Sunday with minds full of nasty political schemes, and to call that worshipping God? Is it secular, or not, to wink at every freedom taken by the Jews on Sunday, and to punish, and now and then, a conscientious Jew, who keeps his own holy day, or two poor boys, who amuse themselves with a harmless game? All these things are secular, and so are intolerance, and arrogance, and hypocrisy; and so long as these are practiced in America, so long will they paralyze all true religion. It is small matter that two boys were made to pay twenty cents; it is a very great matter that a civil authority dares, in a free country, to make a crime out of an innocent action. It is a wicked crime that such an outrage should flag itself before men, as an act of religious duty.—*Banner of Light*.

A SINGULAR CASE IN BOSTON.—A correspondent of the New York Evening Post of May 15th, writing from Boston, relates the following:

"The sensation of the day in Boston consists of the discovery of the crimes of a clergyman of East Abington (a member of our House of Representatives), and of the reports of the Committee on Probationary Laws. The first case exhibits an extraordinary psychological study. Here was a man honored and respected as a Christian clergyman, and was apparently zealous in every good work; and Sunday School Superintendent, an active agent of moral legislation—who, as the testimony proves, has been for years polluting the children of both sexes with the vilest and most disgusting and respectable paper can publish the details of this sad instance of human weakness and moral leprosy. It is too disgusting for types to touch. There is no question of his guilt, or of his long continuance—absolutely none. It was discovered by the conversation of two girls, who were heard to speak of their connection with it. This led to inquiry, which resulted in appalling disclosures. Charged and confronted with these crimes, he did not deny them, but fled and resigned his seat in the Legislature. A debate took place, which showed how deeply the crimes of the man stirred public indignation. The Legislature wisely refused to make bad worse by a Committee of Investigation, and accepted his resignation. The *Advertiser* mentions it as a disgraceful note, that this person's last speech in the House was made a few hours before the astounding developments of Saturday evening, and was an appeal for the better moral education of children!"

No suppled clergyman or mitered priest can ever bring that comfort and quiet to the harassed sons and daughters of earth that is brought by the unseen visitor from the spheres supernatural. No form of religion has ever yet demonstrated to man the future state of human existence so plainly as has the return of disembodied spirits. While many are slow to believe, and will not investigate or give their attention to this phase of human experience, there is a power at work in many an unseen way, which, like the rippling mountain rivulet, is gaining strength at every point, and soon will cause the blind to see, the deaf to hear, and the dumb to speak, even of the goodness and beauty of spirit communion. To those who have tasted the fullness of this joy and belief, no words of encouragement are needed; but to those who are outside and beyond the confirmation of this truth, we would say, investigate, and open wide the doors of your hearts and let the angel of light come in. Let the voice of some sainted mother, or the pleadings of the partner of thy youthful days, or it may be the prattle of thy lisping infant child, come near and give thee that proof and assurance of a life beyond the grave that shall satisfy thy soul and make glad the future of life.—*Banner of Light*.

WHENCE COME THEY?—Sunday evening witnessed a tremendous turn-out of people. Four large buildings, three of them churches, and one of them Hamilton Hall, were crowded with people. Rev. Mr. Savage addressed a huge audience in the Congregational Church; Rev. D. D. Chapin, a large one in the Episcopal Church; Rev. J. N. Martin, an equally large one in the Methodist Church; while Mrs. Stowe, conversed on Spiritualism to the largest assemblage of all, the theater building being more capacious, and being crammed to its utmost capacity. Mrs. Stowe goes to Marysville to-morrow, and will speak there on Wednesday evening.—*Grass Valley National*.

"May I inquire where the Police Court is?" "Certainly, sir." "Then, where is it?" "I haven't the slightest idea."

Revivals—Extra.

The revivals in England are headed by the Earl of Cavan, Lords Penryn and Cecil. We have, in California, the Earl of Devil stirring up sinners with a vengeance. It is bad enough, as in England, to take religion out of the Lords Spiritual, and give it to the Lords Temporal; but to take our salvation out of the keeping of Lord Bishop Kip, and give it to the Earl of Devil, is equivalent to transferring it to the Devil himself. Our poet is indignant; hear him:

This fire and brimstone preacher,
His dupes both mesmerize,
Until they smell the sulphur,
And see hell with their eyes!

And when the spell is on them,
Their terror at its height,
He still piles on the agony
With manifold delight!

"Behold your fate, O sinner!"
The Earl of Devil cries;
"God's a consuming fire;
The victim never dies!"

While this terrific vision
Is vivid to the sense,
The moment is auspicious,
Religion to dispense.

The poor bewildered sinner
Rush to the anxious seat
The Earl of Devil greets
And mutters, "It is meet."

And this they call "revival!"
A biologic trance,
At which the Earl is piper,
And the converted dance!

But has a single heart been touched
By the Promethean fire—
A soul been lifted nearer God,
By threats of vengeance dire?

Were we to preach a sermon,
We think we would begin
The man who fears the Devil
Is not redeemed from sin.

And wherefore should he fear him,
If he is on God's side?
In His Armistice power
He surely must confide!

Christ's mission was no failure;
And was destined to prove,
That God was slow to anger,
Who loved Him with well assured

That all men were his children,
Some better than the rest,
The prodigal returning
Among the first was blest.

For all he had compassion,
He bade the weary come,
The homeless and the homeless
Should have an inner home.

As, to the poor in spirit
He never says, "Go hence,"
Who loved Him with well assured
God's love for recompense.

Now, by the God who made us,
And reigns supreme above,
No man can reach the coast
Afrighted into love!

—News Letter.

QUEEN VICTORIA'S BENEVOLENCE.—Her Majesty's visits to Balmoral and Osborne are benedictions to the poor. She will allow no unseemly honors. She drives her carriage over the roughest ground, and her round, with her carriage filled with little gifts for the sick, the infirm, the poor. These she distributes with her own hand. By the bedside of the aged and neglected Queen Knicker and prays to the Sovereign of All. To one she daily reads, to another she presents some needed comfort; and she is especially tender to little ones who are in sorrow or want. All through the Highlands she is regarded as an angel of mercy. Her favorite room at Windsor overlooks the tomb at Frogmore, where Prince Albert lies. He is the benefactor to the poor, and the work he began she seems resolved to finish. The night he died, the Queen called in a young widow who was in her household to sit with her, and when all was quiet she said: "No one now lives that can call me Victoria!"

The bigoted Churchmen of England say that their Queen is insane! Her practices, being so different from theirs, are probably taken as evidence of her insanity!

The Spectator says: "Vow, and pay unto the Lord." Will the wise men of the August creditor without swearing about it!—*Flag*.

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